



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

ness of the German bureaucracy and the general welfare of the Fatherland was due to the categorical imperative having become incarnate in Frederick the Great, William the Great, and also in the present ruler of Germany, Professor Deussen concluded his speech with an enthusiastic *Hoch* for Emperor William the Second.

—a—

A PHILOSOPHICAL ESSAY ON PROBABILITIES. By *Pierre Simon*, Marquis de Laplace. Translated from the Sixth French Edition by *Frederick Wilson Truscott*, Ph. D. and *Frederick Lincoln Emory*, M. E. New York: John Wiley & Sons. London: Chapman & Hall, Ltd. 1902. Pages, iv, 196.

The republication of the old classical books has become a demand, and we are glad to see the philosophical essays on Probability by Laplace translated into English and published in a good and readable edition. The calculus of probability was first laid down by Pascal who worked it out at the instigation of Chevalier de Meré, but Laplace gave the first exposition of the science as a whole, showing its applications in the several fields, its significance and its value. Laplace concludes his essay in these words:

"It is seen in this essay that the theory of probabilities is at bottom only common sense reduced to calculus; it makes us appreciate with exactitude that which exact minds feel by a sort of instinct without being able oftentimes to give a reason for it. It leaves no arbitrariness in the choice of opinions and sides to be taken; and by its use can always be determined the most advantageous choice. Thereby it supplements most happily the ignorance and the weakness of the human mind. If we consider the analytical methods to which this theory has given birth; the truth of the principles which serve as a basis; the fine and delicate logic which their employment in the solution of problems requires; the establishments of public utility which rest upon it; the extension which it has received and which it can still receive by its application to the most important questions of natural philosophy and the moral science; if we consider again that, even in the things which cannot be submitted to calculus, it gives the surest hints which can guide us in our judgments, and that it teaches us to avoid the illusions which oftentimes confuse us, then we shall see that there is no science more worthy of our meditations, and that no more useful one could be incorporated in the system of public instruction."

DIE WILLENSFREIHEIT. Eine neue Antwort auf eine alte Frage. Von *Dr. Adolf Bolliger*, Professor an der Universität Basel. Berlin: Druck und Verlag von Georg Reimer. 1903. Pages, iv, 125.

Dr. Adolf Bolliger undertook to answer the prize question proposed by "The Hague Association for the Defence of the Christian Religion" anent the theory of indeterminism, its tenability, and its significance in religion and ethics, the answer being an outright condemnation of determinism in any shape and the proposition of a theory of indeterminism based upon the idea of the reality of the will.